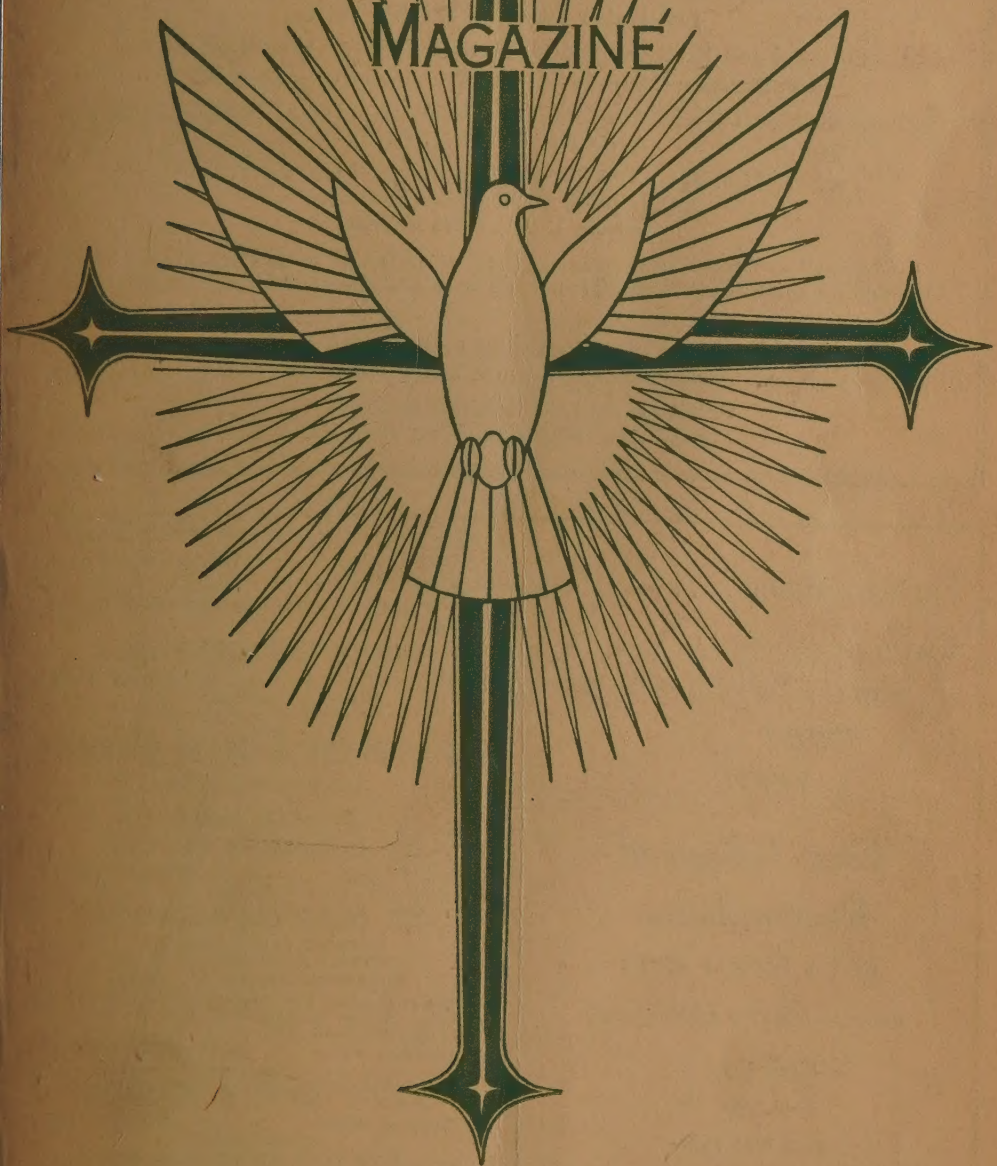


V. 62

CHURCH DIVINITY SCHOOL
of the Pacific

THE HOLY CROSS MAGAZINE



VOL. LXII. No. 1

25 CENTS

JANUARY, 1951

The Holy Cross Magazine

Published Monthly

by the

ORDER OF THE HOLY CROSS

The Father Superior, O.H.C., Editor

Editorial and Executive Offices: Holy Cross Press, West Park, N. Y.

Publication Office: 231 Main Street, Poughkeepsie, N. Y.

ADDRESS ALL CORRESPONDENCE, MANUSCRIPTS, SUBSCRIPTIONS
AND REMITTANCES to:

HOLY CROSS MAGAZINE, West Park, N. Y.

Subscription \$2.50 a Year in U.S.A.

Outside U.S.A. \$2.75 a Year

Entered as second-class matter at the Post Office at West Park, N. Y., under the act of Congress of August 24th, 1912, with additional entry at Poughkeepsie, N. Y.

Requests for Change of Address must be received at West Park, N. Y., four weeks in advance and must be accompanied by the Old as well as the New address.

ADDRESS ALL CORRESPONDENCE TO:

Holy Cross Magazine, West Park, N. Y.

THE PRIESTHOOD

WHY?

HOW?

WHERE?

WHAT?

Glad Tidings of Reconciliation

By DR. GREGORY MABRY

Reprinted from *The Living Church*

Single Copy 7c

25 or more 5c

Cash With Order

HOLY CROSS PRESS

FINE IRISH LINEN FOR THE CHURCH

Ample supplies of our well known superb quality linen, selected for Surplice, Alb, Fair Linens, Purificator use, are on hand. Prices reasonable. Send for Samples.

MARY FAWCETT CO.

Box 386

Chillicothe, Missouri

(Formerly Plainfield, N. J.)

Shrine of our Lady of Clemency

Continuous Novena

Write for Booklet

ST. CLEMENT'S CHURCH

20th & Cherry

Philadelphia (3)

ST. MARY'S SCHOOL

MOUNT SAINT GABRIEL

PEEKSKILL-ON-HUDSON, N. Y.

BOARDING SCHOOL FOR GIRLS

College Preparatory and General Courses. Music, Art, Dramatics, Riding, Modified Kent Plan. Under the care of the Sisters of Saint Mary.

For Catalogue address

THE SISTER SUPERIOR

SAINT ANNE'S SCHOOL

181 Appleton Street

Arlington Heights

Massachusetts

A BOARDING SCHOOL FOR GIRLS

Kindergarten through high school, conducted by the Sisters of Saint Anne. Near Boston. Terms moderate.

Address

The Sister Secretary

January, 1951

CONTENTS

PILGRIMAGE TO THE HOLY LAND.....	3
<i>By The Reverend Paul C. Weed, Jr., Vicar of Saint Luke's Chapel, Trinity Parish, New York City, Oblate of Mount Calvary.</i>	
THE MYSTICISM OF JUSTIFICATION AND SANCTIFICATION....	7
<i>By The Reverend Doctor Gunnar Rosendal, Pastor of Saint Peter's Church, Osby, Sweden, and leader of the "Church Renewal Movement."</i>	
THE BOLAHUN BIBLE.....	15
<i>By The Reverend Joseph Bessom, O.H.C. Father Bessom, now on fur- lough from the Liberian Mission, is provider of this interesting phase of our mission work.</i>	
"LORD, HEAR MY PRAYER".....	19
<i>By The Reverend Shirley Carter Hughson, O.H.C. The last meditation in the series written by Father Hughson just before his death.</i>	
THE TEN COMMANDMENTS.....	21
<i>By The Reverend Loren N. Gavitt, Rector of Grace Church, Albany, New York, and Oblate of Mount Calvary.</i>	
BOOK REVIEWS	24
MOUNT CALVARY	25
INTERCESSIONS AND NOTES.....	26
EDITOR'S CORNER	28



The Madonna of Humility

By Fra Angelico

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Mellon Collection)

The Holy Cross Magazine

Jan.



1951

Pilgrimage to the Holy Land

BY PAUL C. WEED, JR.

CHRISTIANITY has no theory to offer in the conflicting ideologies of the world. It has only a fact—the fact of our Lord's birth and life and death. From the earliest times Christians have been conscious of this. St. Paul writes to his friends to remind them that we do not follow "cunningly devised fables" thought out by man, but we follow our Lord Jesus Christ. It has always been a joy for Christians to go and see places where He lived. St. Helena went to Jerusalem and found the cross on which our Lord was crucified. In the Middle Ages under the inspiration of St. Bernard, thousands upon thousands, whole armies went on crusades to the Holy Land. When the crusaders came back they told their friends what they had seen, how they had followed in the way of the Cross from the Hall of Judgment to Calvary. Their friends said, "We may not be able to go there but let us put up pictures of the Way of the Cross and, in looking at the pictures, think of our Lord." It was in this way that the Stations of the Cross came to be one of the most lovely ways of entering into our Lord's Passion.

It is a joy to know that the days of pil-

grimage are not over. It is still possible to go and see the places where He was. Much has changed, but there are the same hills, the same kind of trees, the same sea and the wind, and the ground which He felt under His feet is the same; and there are even some of the same buildings which He saw and knew.

I would like to share with others the great privilege I had of making a pilgrimage to the Holy Land this past summer. It would seem that the best way to do this is to give sort of a day by day account of our trip. I made the trip with my nephew Peter who is finishing his college course this year at the University of Colorado.

We left London by aeroplane on August 9th at nine o'clock in the morning. The plane stopped at Munich for lunch and we had supper at Istanbul. We arrived at Damascus at midnight, staying at the Hotel Omayyad. The next morning, just as it was getting light I woke up and looked out of the window to see this old oriental city stretching out in the valley below Mount Hermon. The only sound was the singing of the doves. They are larger than our pigeons and their song is very much like the American mourn-

ing dove. There is just a constant undertone of their song in the early morning in Damascus.

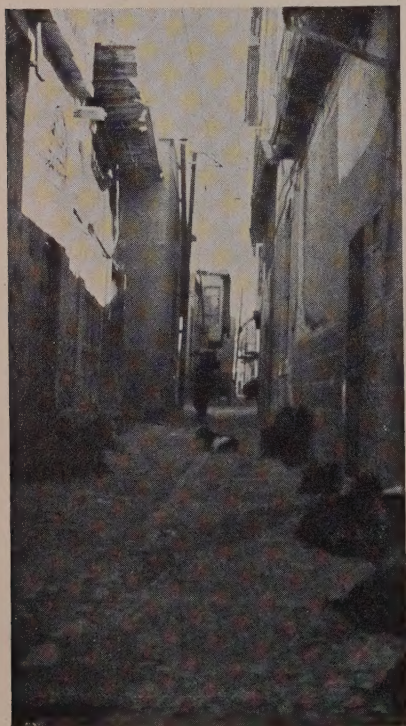
With the prospect of seeing Damascus before us, sleep was impossible so we got up and wandered around the city as the sun rose. Naturally, the first thing we asked about was "Where is the Street Called Straight?" and here I would like to say that the best guide to the Holy Land is the Bible. One wants to read about places one can see; and sure enough there was the Street Called Straight, and we inquired where the house of Ananias was and they lead us to a small church which has been built over the site of the house of Ananias where St. Paul went after his conversion. It is fortunate that most of the holy places have been preserved by churches that have been built over the original site, and while expert archæologists may debate as to whether this or that place was the actual spot, one has the sense there that since it must have been

somewhat near there it might just as well have been the place that is now pointed out.

We had to leave Damascus by eight o'clock going by car from Damascus to Jerusalem through the desert to the east of Jordan. On the way we stopped in a small settlement where there was a stream with a few trees and a few stone houses belonging to the Arabs. It might have been on this road at the spot that St. Paul heard the voice of the Lord, as he went from Jerusalem to Damascus.

As we passed from Syria into the country of Transjordan we had to wait quite a while for the customs officials. The wind from the west would blow great clouds of sand, darkening the sun, and at one time out of this dark cloud came a Bedouin, one of the Arabians who have no settled homes but roam the desert. He came up and looked into the car to see who was there and his piercing eyes seemed to bore right through us, asking what were we doing here. As suddenly as he appeared he left. It might have been the way Elijah came and brought the fear of God to the King of Israel, and disappeared into the wilderness. We finally arrived at Amman for lunch. Do you remember that name—Amman? "Geba, and Ammon, and Amalek," "Sihon king of the Amorites." Praise be, this city is sung in the psalms and the mighty acts of God which He did there for the sake of His children. From Amman we went directly west towards Jerusalem, descending into the valley to cross the River Jordan at the Allenby Bridge about six miles above the Dead Sea. Just beyond Jordan is Jericho—just a few houses, but there in the center of the city, by the side of the road, was a sycamore tree. One thought of the little man, Zacchæus, who could not see our Lord because of the crowd that surrounded Him, so he ran ahead and climbed up into the sycamore tree and saw Jesus passing through Jericho. And Jesus looking back, beckoned to him to come down for He would dine in his house this day in Jericho.

We went on from Jericho towards the great city and our minds were full of the pilgrim psalms which so many had sung as they went with joy to the holy city. O



STREET CALLED STRAIGHT, DAMASCUS

remembered the parable of the good Samaritan, and the man who went down from Jerusalem to Jericho and fell among thieves. That might have happened right here, and finally, towards evening, we got our first glimpse of the holy city with the sun striking the great dome where the Temple used to be. We went right to St. George's Close and stay with the Anglican Bishop of Jerusalem.

How can one tell of the wonder of those days in Jerusalem! One of the first things I did was to go out of the city down through the Valley of the Kedron, over the brook Kedron to the Garden of Gethsemane, then on to the top of the Mount of Olives, the place where our Lord was taken up into Heaven at His Ascension. We visited the Temple area, surely much changed since our Lord's day and yet Hadrian's Wall is still there and part of the stone pavement of the ancient Temple. One day Peter and I visited the Pool of Siloam. The Sheep Gate is no longer there but the water is still so clear that one cannot tell where the water actually begins. I went down some stone steps to the edge of the water and was astonished when, in the dim light, I found the water up to my knees before I had seen it. Along the Way of the Cross I went into a convent where a French sister took me down to show me the excavations made under their church. Here were huge bones in the floor and archaeologists believe this was the Place of the Pavement in the auditorium where Christ was taken by the

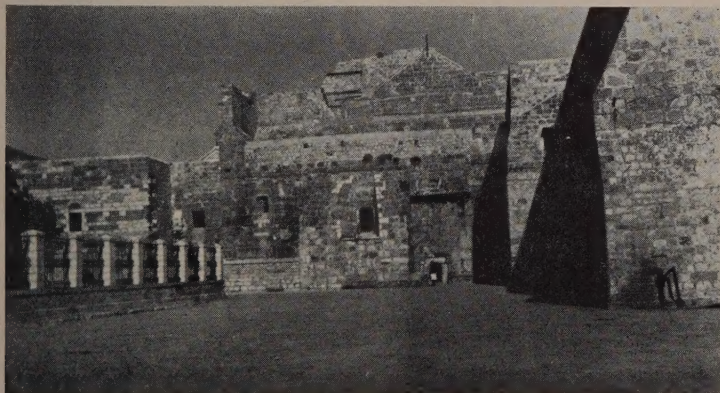
soldiers after His condemnation. One goes to the Church of the Holy Sepulchre, that great basilica built over the site of Calvary and the tomb and garden of Joseph of Arimathea, nearby.

Joy is the echo of God's life in us.

—Dom Columba Marmion

On one day I had the privilege of celebrating Mass in the Chapel of Abraham which is really over the Church of the Holy Sepulchre and almost directly over the spot of our Lord's crucifixion. During the Mass the Greek Liturgy was being celebrated in a nearby chapel. One could hear the singing as they, in their own Liturgy, pleaded the death of Christ. One felt that the miracle of Pentecost was repeated as one knew that every man was saying the same thing in his own language. I said a votive Mass of the Resurrection because it was near the spot where our Lord rose from the dead, and the sacrifice was offered for our own Church and our own country at this time.

Then there was the visit to Bethlehem, going through the Field of the Shepherds just outside the place of our Lord's Nativity, and a visit and a prayer at the cave where our Lord was born of His Blessed Mother. Right next to the cave is a little room, and it was here that St. Jerome lived while he was translating the Bible into Latin. Jerome wanted to be as near as possible to the actual place where the things he was thinking about happened. There was



CHURCH OF THE NATIVITY—BETHLEHEM

a side street in Bethlehem where fifteen or twenty children were playing a game. One thought of the Feast of the Holy Innocents when other children in Bethlehem were cruelly put to death by King Herod.

On the Sunday which I spent in Jerusalem, the Bishop asked me to preach in the Anglican Cathedral of St. George. Try and imagine what it means to be asked to preach in the same place where our Lord taught us of the love of God. I felt that this should be the best sermon of my life. Of course, it was not, but when Bishop Stewart asked me what I was going to preach about I told him I would preach the Gospel. The sermon was an attempt to understand the love of God.

From Jerusalem we went by car through the hill country of Judea and up to Galilee. In Nazareth we stayed with a missionary who has the finest hospital in the Holy Land. I will never forget that first evening in Nazareth when Doctor Bathgate and I walked up the hill in back of the town and looked out over the place where our Lord lived as a boy. This was the city which God chose. It was here that St. Mary lived when the angel came and asked her to be the mother of the Saviour. In that quiet evening one watched the doves going home. There were dogs barking throughout the city, and the cool wind from the northwest blew through the cypress trees. Two little Arab children came running to Doctor Bathgate and spoke to him in Arabic. He picked them up one under each arm and

carried them for fifty feet or so as they squealed with delight. He told me they were children he had been able to help in the hospital. Next day in Nazareth one visits the Church of the Annunciation, and the Synagogue Church where our Lord preached His first sermon. In the heart of the town is Mary's Well, still the only place where water can be had. There were children playing in the marketplace just outside the wall. Then we took a car from Nazareth through the Cana of Galilee where the first miracle was performed. On the horizon to the south was Mt. Tabor where our Lord was transfigured and Peter and James and John saw Him in Heaven. Then on the road we went to Tiberias beside the Sea of Galilee. The Sea of Galilee is so wonderfully clear and of such a deep blue. Looking north one could see the trees where Capernaum was, and Bethsaida and along the shore was Magdala where Mary Magdalene came from. Then we walked over the stones by the shore where some fishermen came in and they held up their fish for us to see what a fine catch they had made. From Galilee we went back to Jerusalem and finally on August 1st we left from Lydda by aeroplane to return to London.

I think it will take me a whole lifetime to realize what this pilgrimage really means. One has made meditations on these places. One has thought about them, has preached about them—and suddenly to see them is an experience which can only deepen one's faith and bring one very close to our Lord. I remember especially one day when we were at Jerusalem. We drove out along the road to Samaria. We left the car and walked along the road. It was here in this country that David and Samuel once lived. It was along a road like this that our Lord walked with His disciples. These were the hills, here were the vineyards and the olive trees and the fields of grain. One would like to assure all Christians everywhere that what you read in the Bible is true and that you can go to these places to see and be there where our Lord was. Now Christ is everywhere, but it all began in that lovely country at the eastern end of the Mediterranean Sea.



THE VIRGIN'S WELL, NAZARETH

The Mysticism of Justification and Sanctification

BY GUNNAR ROSENDAL

THE dogma of justification has always been treated with the greatest seriousness in Swedish theology, but in a dry and formal manner, and to a great extent its main use has been as an instrument or weapon in theological controversy. The reason for this is that the deep mysteries underlying the doctrine have been largely ignored. We propose to consider in this essay the nature of the mysticism involved in justification and sanctification.

Mysticism is fellowship with God, communion with the life of God and a partaking in the nature of God. Faith in its totality is this communion of life. Therefore faith is mysticism. It is a mystery. It is supernatural, hence it is a result not of nature but of grace. Therefore if faith is a mystery, it is obvious that justification by faith must be rich in mysticism. The theology which deals with mysticism is rightly called the theology of mysticism.

I

The word "justification" is a judicial term, and it is obvious that there are judicial realities such as right and justice connected with the theology of justification. In *Romans* iv one gets a strong impression of the forensic act, the act of justice by which God declares man to be righteous. It really is an act of justice. What the meaning of right is can be found out by reading the preceding chapter, where the meaning of Law in this connection is clearly set forth (*vv.* 21-22). It is also word by word pronounced that God in justification wants to prove Himself just (*v.* 26), and this justice is a justice which fulfils the Law.

When, in the expression "justification by faith," the last word is stressed, you do not polish the judicial fact in justification, but you put the emphasis on the fact of mysticism. Faith is, according to Dom Anselm of Laon, *visio beatifica* in its beginning (*Théo-*

logic de la Mystique, 1939). Ecstasy, visions and other psychical phenomena are only minor elements in mysticism. Its essence and nature is communion with the life of God, which communion can be deepened until it fully permeates and recreates the whole human being. In its substance it is always the same, communion with God, participation in God.

Justice and mysticism are combined in justification, and this is possible and necessary, because God is just. In His essence He is Law and righteousness, and because faith is mysticism it is communion with Him who is Law.

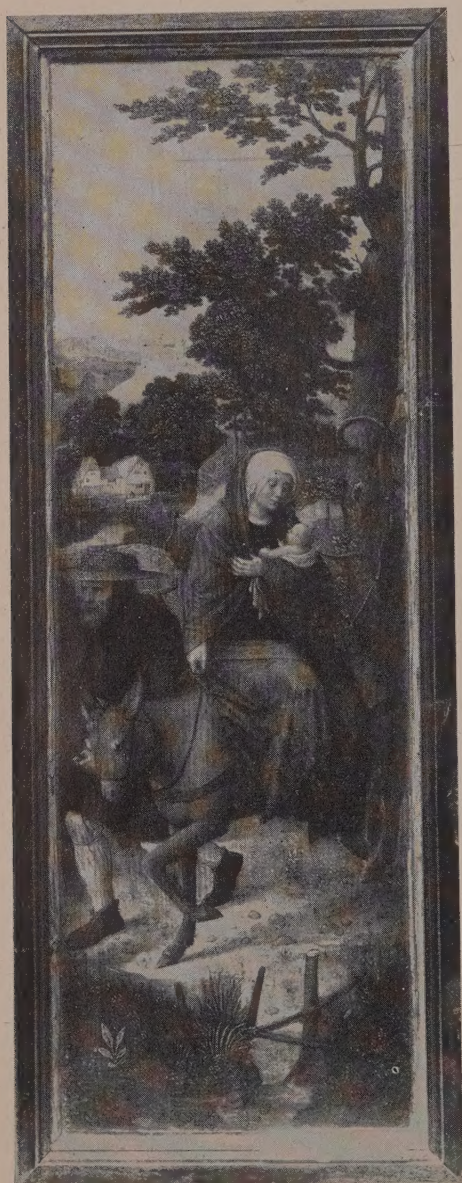
This judicial action in justification must, however, be set in its right place. "*Where then is the glorying?*" asks St. Paul (*Rom.* iii. 27). He answered that this is excluded by the law of faith, which says that man is justified without the works of Law, which means works that are judicially without faults since they are according to the Law. These we do not find in man. They are not *actio hominis*. But, on the other hand, it is obvious that justification is a work of Law in the sense that it is a work in full accordance with the Law, as God by this work shows that He is just and that the Law through this *actio Dei* is realized. Consequently the judicial action is connected with God. This is the forensic side of justification.

In the biography of St. Birgitta by Johannes Jørgensen (*II.* 206) there is the story of one of St. Birgitta's visions in which she sees her son Charles stand before the judgment seat of God. The devil points out his sins, while an angel points to his virtues. It must be shown that Charles has done more good works than evil ones and that he has confessed all his sins, made satisfaction for them and been reconciled to God. You ask yourself, while you read this touching and arresting story, what part the atone-

ment of Christ plays here, because it is not mentioned—only human activity. The fulfilment of the Law and good works here have their place. Nevertheless, we must

not forget that the atonement of Christ is the background. Without the grace won for mankind by the offering on Calvary, Christ and his mother never would have been able to do their good deeds through which Christ is declared justified. Therefore we here have a formula of justification which can be expressed thus: through grace, won for mankind by the offering of Christ, human nature is able to fulfil the Law and so gain righteousness.

The judicial act does not take place in heaven, where God declares the sinner justified in an act of justice. Here it is man who is saving himself in a judicially correct way whereby he fulfils the Law. In the one case you can express the formula thus: God declares this sinner righteous in Christ. In the other: God enables the sinner through Christ to do righteous works. In the first case there is an ontological change, a change in the way of being. In the latter, it is a moral change, a change in the way of acting. Mysticism and physics here stand against each other, ontology against moralism, mysticism against justice. In the first case there is a communion of life with God through Christ without any condition on man's part. In the latter case a judicial *modus vivendi* is established between God and man, a *modus* which is fashioned by and caused by the action of man. In the first case God is a *causa formalis* and in the latter a *causa efficiens*. In the first case man is in a state of grace through communion with God by faith. He is partaker of the nature of God (his *status*). As long as he lives in communion with God he is saved just through this his *status*. He is saved. He owns salvation as a *habitus* (gown; he has *put on Christ*). He need not gain it by work. In the latter case he has gotten the possibilities of gaining salvation, but that is, power has been given him to do work which is stipulated for gaining salvation. In the first case assurance of salvation is possible, that is in Christ. In the latter case assurance is impossible. In the one case the thoughts go to those who with unveiled faces behold the glory of God and rise from one glory to the other, being transformed into the image of God (2 Cor. iii. 18). In the other to the longing exclamation of Heine:



THE FLIGHT INTO EGYPT

By Isenbrant

(Courtesy of the Metropolitan Museum of Art)

Suso. "Entbildet werden von den Creaturen! Gebildet werden mit Christo! Überbildet werden in die Gottheit!"¹ In the other case the whole point is concentrated in the one significant word: *Meritum*.

We now turn to mysticism, and we observe that heathen mysticism is always based on the omnipresence of God and leads to pantheism. The *signum* of Christian mysticism is the fact that it does not know any other way to God than by Christ. Its motto is *per Christum*. The mysticism of Christ is rather than the mysticism of personality is to be placed in opposition to transcendental mysticism.

¹ Faith, which is the mystical side of justification, is therefore never a common belief in God. It is believing *in Christ*, the Son of God. It is communion of life with Christ. The faithful Christian is "united" with Christ in the likeness of his death and the likeness of his resurrection (Rom. vi. 5). He finds himself in a *unio mystica* with Christ. And in this unity he has righteousness: "And if Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness" (Rom. viii. 10). Here it is a righteousness of a real transcendental nature, a righteousness from God, a righteousness received as a gift, a participation in the nature of God—that is, a full and whole righteousness. "A righteousness from God by faith in Jesus Christ" (Rom. iii. 22). In this state of a mystical life in Christ a man lives for a longer or shorter time, depending partly on how early it begins and partly on its continuation. St. Paul himself speaks of his countrymen Andronicus and Junias as men who longer than himself had been in this mystical communion with Christ—"who also have been in Christ before me" (Rom. xvi. 7). This to be *in Christ*, to have essence and existence in Him, that is the mysticism of justification.

Furthermore, to *unio* comes *imputatio*. In Romans vi we note how the thought of the *imputatio* of righteousness by faith was valid already in the days of Abraham and how St. Paul says that it means also us. Christ was raised for our justification. As He is alive

we shall also live in Him. Therefore he also speaks of "Christ in you, the hope of glory" (Col. i. 27). This is a secret, a mystery, something which transcends the natural and belongs to the transcendental world or the world of grace. But as the righteousness of Christ is imputed to us, there is also another *imputatio* in a negative way—*i.e.*, sin is not counted, because of the atonement of Christ. "God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses" (2 Cor. v. 19). If we look on the justified man in an empirical way, we find that even now he has sins, but they are not counted. St. Augustine truly says concerning the sin of the justified man: "*Non ut non sit, sed ut non imputetur.*"²

In justification, however, we do not regard man psychically but ontologically, metaphysically. Man is a new creation in Christ. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (2 Cor. v. 17). If any man is in Christ, he *is* something new. He belongs to a new *Being*. He is in Christ participating in the eternal *Being*, which *is* God, whose nature is to be and whose essence is existence, according to his words: "I am the Alpha and the Omega, the first and the last, the beginning and the end" (Rev. xxii. 13). It is a new essence, a new substance, a new way of being. It is participation in the nature of God (2 Pet. i. 4). And God *is* righteous. The justified are partakers in the righteousness from God through Jesus Christ. Therefore they are

² Not that it be not, but that it be not imputed.

Man's intellectual faculties are by the Fall in a much worse state than his animal appetites and want a much greater self-denial. And when own will, own understanding and own imagination have their natural strength indulged and gratified, and are made seemingly rich and honourable with treasures acquired from a study of *Belles Lettres*, they will just as much help poor fallen man to be like-minded with Christ as the art of cookery, well and duly studied, will help a professor of the Gospel to the spirit and practice of Christian abstinence.

—William Law

¹ We will be built up from creatures, we will be constructed with Christ, we will be built up into the Godhead.

justified not because of their own works but because of their essence, that is in Christ, in the unity with Him through faith.

II

"It is no longer I that live, but Christ liveth in me" (Gal. ii. 20). Maybe this is the most clear and important biblical passage dealing with the mystery of identity. To this concept belong all words of gaining and losing one's life, as for instance, Luke ix. 24: "For whosoever would save his life shall lose it, but whosoever shall lose his life for my sake, the same shall save it" (compare Luke xvii. 33; Mark viii. 35; John xii. 25). Here is a mystical change of identity. One is dying and disappearing and is no more. To be dead in an absolute way is to be parted from God. "God is not the God of the dead but of the living" (Matt. xxii. 32). The one who in this way gives up his own self shall recover it in a new state, eternally living, transcendental, in the state of grace, *in Christ*.

Love which cannot suffer is unworthy of the name of love.

—from John Inglesant

Self-identity is a great mystery which is rarely in our thoughts. It is said that in seven years man is wholly recreated so that not one single cell, not one single atom is left from the man which was there seven years ago. Still he keeps his identity. I am the same man that I was seven years ago. Man and wife cannot after seven or fourteen years tell each other that they are not the same persons, who once entered into marriage—and so should separate or marry anew. We do not baptize children after seven years on the ground that they are not the same children as before. Even concerning the body identity is valid. It is "my" body, the same body at seventy as at seven years. This rule stands fast even in secular things. A man is not excused his debts because he is now another man than the one who contracted them seven years ago. If the doctor after seven, fourteen or twenty-eight years finds the same symptoms of sickness in the human body, then it is just what he expects even though from one point of view it could be said that it is

another body than it was at the last examination. If we reflect seriously the resurrection of the body is not such a great mystery. The body keeps its identity through a continual change on the physical level.

The identity of the one individual personality through all the changes in life is the reason why two persons can never change places with each other. The one person can never become the other, even though both should agree to the change. This is another of the unchangeable mysteries of our existence. Why is such a change impossible? Through all eternity it cannot be done, since the identity stretches into the coming world into the transcendental world. When the old man changes into a new man, it is just the old man that becomes saved. The identity is kept. Everyone shall give an account for himself (Rom. xiv. 12). Everyone who confesses Christ before the world, him shall Christ also confess before His Father. (Matt. x. 32). Man will never be quit of his identity. He will remain what he is.

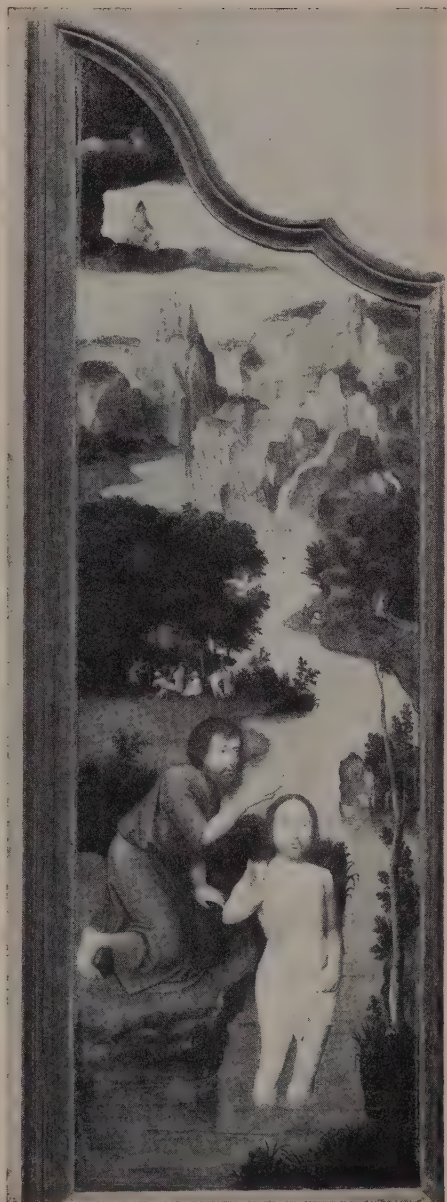
It happens, however, that on one point a man loses his identity. This happens in justification. God does not see a sinner in the sinner. In the justified sinner He sees His own Son Christ. But God cannot be mistaken. If He sees Christ in the sinner, then the sinner really *is* Christ. Otherwise God is mistaken, which cannot be. Ontologically speaking, in the fact of being himself, in his essence and existence, the sinner *is* Christ. He has lost his identity in Christ. Christ is the sinner and the sinner is Christ. He Himself prayed for this in the night when He offered up Himself for us, that is in the words "I in them and thou in me" (John xvii. 23). The reality of the unity is described in the preceding verse (21) "even as thou, Father art in me, and I in thee, that they also may be in us." This is a supernatural unity, the unity in the Holy Trinity, which here is *causa exemplaris et principalis*.³ Here man loses his own self, his identity. Again we are reminded of a phrase of Suso: "To lose oneself in Christ and be changed in him." Or of the words of St. Paul: "For ye die and your life is hid with Christ in God" (Col. iii. 3).

³ Exemplary and principal cause.

It is obvious, however, that this change of identity is ontological and not psychical. It takes place before God, before *forum coeli*. It is supernatural and not temporal. The justified man is the same man psychically and physically. The great wonder consists just in this, that the man who in a natural way keeps his identity, supernaturally before God is ontologically none other than Christ. In this way it is just the sinner which is justified. The same man becomes the new man. Personal identity here as well as in other cases cannot be broken. It belongs to the natural order in the creation of God. Justification, on the other hand, belongs to the order of grace, the work of salvation, the supernatural world.

But man is placed in this order by justification in Christ. He lives no longer, he is dead. Christ lives in him. He lives in God, with Christ. "If any man is in Christ, he is a new creature" (2 Cor. v. 17). This unity with Christ is an identity with him of the same kind as his identity with the Father (John xvii. 21). If Christ, therefore, can say: "I and the Father are one," the justified man also can say: "I and Christ are one."

Now, Christ on the cross has suffered the penalty of our sins. In the old theology this was called *oboedientia passiva*. If now the justified man and Christ are one, the justified man has also paid *oboedientia passiva*. He has suffered the penalty for his sin—that is in Christ, through his identity with Christ. Now we also understand why St. Paul speaks of how God revealed His righteousness—not only His love—when He put forth Christ as a means of atonement through faith in His blood. That is, in Christ God has punished the justified man. Therefore He has revealed His righteousness, He has allowed right and the Law to have their way. He has not diminished the demand of righteousness in order to give place for love. This would be impossible, as He in His substance and His essence and His nature is both justice and love. With shining earnestness St. Paul in the same place goes on to say (Rom. iii. 25-26): "That he might himself be just and the justifier of him that hath faith in Jesus." God shows Himself to



BAPTISM OF CHRIST

By Joachim Patinir

(Courtesy of the Metropolitan Museum of Art)

be righteous when He justifies sinners, because in this act justice is realized through the identity with Christ, who suffers the penalty that right demands.

The old doctors, however, did not reckon

only with the passive obedience of Christ. They also speak of His active obedience, *oboedientia activa*, through which Christ fulfilled the whole Law in that He became the fulfilment of the Law (Matt. v. 17). Therefore Christ has *meritum*, he has merited salvation, since He is justified before the Law. As all are one in Adam in regard to the fall and wickedness of human nature, so are they all one in Christ in regard to the purity and perfectness of the same human nature (1 Cor. xv. 22; Col. i. 18). In Him we are righteous, perfect and without fault. Through identity with Christ we can without fear come before God, since there can be no condemnation for him who is in Christ Jesus the Righteous, who has fulfilled the Law (Rom. viii. 1). Here we also see how both righteousness and love—which are essential qualities in God and not accidental and therefore cannot be changed—are working and are included in justification.

The goods of God, which are beyond all measure, can only be contained in an empty and solitary heart.

—*St. John of the Cross*

The mysticism of justification consequently is connected with the mystery which is called the change of identity *in* Christ, so that the justified man becomes identical with Christ. But when he does lose himself in Christ, he finds himself. He finds the true being in which he was created, *i.e.*, the image of God. The more he realizes in a psychical way this ontological identity with Christ, the more sanctified he becomes. If the justified man dies before he has opportunity to be sanctified—*e.g.*, the thief on the cross—he still becomes saved and glorified (*i.e.*, *in* Christ). If he, however, continues to live here on earth, he has the task of realizing in a psychical and physical way, the reality in which he ontologically already stands. This is sanctification. This is *actio*, but an action which springs forth from an essential *unio* in Christ. If he should fall from unity in Christ by faith, the possibility of being sanctified is no more. His eventual moral progress is not holy and there is no sanctification. Therefore he must ever deepen

the identity with Christ psychologically and physiologically in daily life. He must in a natural way realize what he already is in a supernatural way. Out of this *unio* springs forth the *actio* of sanctification in a constant fight against his spiritual enemies.

There is no psychology of justification. Justification is not psychological but ontological. In sanctification, however, there is a psychology. The one who by justification is *in* Christ is in a state of grace. But to be *in* a state of grace is to be holy just as *in* as one is in this state of grace. To be *in* a state of grace is to be *in* God and God is holy. That is the reason why the Christians in the Apostolic Church were often called the holy ones. This is an ontological holiness, which consists in participation in God through Jesus Christ.

This holiness is given already in Baptism. To be baptized is to become a member of Christ and share communion with him in His death and His resurrection (Rom. vi. 3-11). He who is baptized is dead from sin in an ontological way, as we already have seen. But still St. Paul says that He shares the crucifixion and the power of sin in the mortal body (v. 12), since sin remains living and the baptized one can be living in sin. In the same way he who is baptized lives "before God in Christ" (*ibid.*). He needs, however, the exhortation to put his members in the service of God (v. 19). Through this he is sanctified: "Ye have your fruit unto sanctification and the end eternal life" (v. 22). Here we clearly see both the lines: *Unio mystica* in which the baptized man is holy, partaking of the Holy One, and *actio* in its double aspect, growing out from the communion with Christ in His death and resurrection.

The foundation of sanctification therefore is *unity with Christ*, participation in the nature of God. From this it follows that justification is the foundation of sanctification, sanctification is, as we have seen from another point of view, just unity with Christ, and participation in the nature of God. Sanctification without justification only leads to moralism, training of the will and good habits. All this has no spiritual value. But the "whom he justified, them he also glorified" (Rom. viii. 30). God will, in our temporal

existence, in our body and soul, find sanctification realized. He wants to find our Baptism realized in *mortificatio* and *vivificatio*. If this is not the case, we fall out of grace and justification is put out of force, since we are no longer in Christ. Therefore the Apostle rightly says that we are saved in hope, but the hope that is seen is no longer hope. From this it follows that our salvation is not fulfilled as long as we live here on earth, since we must always count upon the possibility of falling away (Rom. viii. 24). Therefore he can also say that we shall work out our salvation with fear and trembling (Phil. ii. 12).

If unity with Christ, however, is the foundation of sanctification in a supernatural way, then the first *actio* of sanctification must be a deepening of the communion with Christ. Christ Himself becomes unto us sanctification (I Cor. i. 30). The more we are united with Him the holier we become. Ontologically this unity is perfect. It cannot be made deeper or stronger. Psychologically, however, it must be built up. And sanctification above all else means that we, with soul and body, become increasingly one with Christ, so that we may wholly become servants of righteousness even with our members (Rom. vi. 19). The body here has a meaning. It is not a prison or bonds which shall be broken. The body is a means of sanctification created by God. All asceticism of the right Christian kind tends to realize this. Therefore the body must also be used in communion with Christ in sanctification. This begins ontologically and develops psychically and physically.

The more deeply a man, however, comes into this union in Christ, the more he is marked by His death and His resurrection. This takes place already in Baptism and is realized in the justification of the fallen man, who is reinstated into the grace of Baptism. In the same degree as he becomes physically and psychologically united with Christ his life will be characterized by *mortificatio* and *vivificatio*.

Mortificatio includes asceticism, the purpose of which is to mortify the works of the body through the spirit in order that Christ shall be raised again in us (Rom. viii.



OUR ALL-SUFFICING MERIT

13). Those who do these works are, ontologically speaking, the children of God. They are so already before they start with asceticism, and just because they are so they mortify the works of the body (*ibid.*, 14). The connection between the ontological reality and the psychical and physical fact is also clear here. Just because the justified man is in Christ he gives himself to asceticism, since this matter of being in Christ involves communion with Him in His death. As the head so also the members. If Christ is dead we also must die. Pagan asceticism only finds in the body something that is in enmity with the spirit and therefore must be extinguished. Such a view is impossible for the justified man because of the Incarnation of Christ. If Christ has been incarnated, then the body cannot be something evil. On the other hand, it was just because human nature was fallen in sin that Christ had to die. It is also through death in communion with Him that we are freed from sin. "For he that has died is justified from sin" (Rom. vi. 7). By justification we are taken out of the power of sin and death, but we are, however, neither placed in the original paradise nor in the coming one in heaven. We

are placed in the militant Church, we become members of the body of Christ. Christ has taken on a body. He rose with the body and ascended into heaven with the body, wherefore this human body now exists in the Holy Trinity. But this took place through death. His body here on earth was not the goal but a way towards the goal, which was the glorified body. Thus our goal shall also be the glorified body, and the road thither goes through death because of sin. This is the meaning and importance of asceticism. "Having therefore these promises, beloved, let us cleanse ourselves from all the defilement of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vii. 1).

Asceticism is grace and grows out of grace. But so is also the case with *vivificatio*. In Christ and from Christ we have life and have it abundantly (John x. 10). He gives us life through the Word of Life. He fills us with His Divinity and takes us into His goodness in the most Holy Sacrament. Christ is the bread that cometh down out of heaven and giveth life unto the world (John vi. 33). But the importance of the Word is set forth just as clearly in the same chapter: "The words that I have spoken unto you are spirit, and are life" (v. 63). We here find what an extraordinary importance the means of grace have in the *vivificatio* of sanctification. Here we get

life and here the old classical saying is fulfilled as in no other case: "*Gratia non tollit naturam sed perficit eam.*"⁴ Here the unity with Christ is more and more perfected, even if it never is wholly so in this existence.

However, out of this unity and in this unity comes the desire of training in goodness, which also belongs to sanctification. A longing arises to do what is good, since God is good and man has come into unity with Him. "But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. vi. 11). Here we find the three theological virtues, faith, hope and love. These are the principal ones, and the man of God who lives in sanctification in God has his greatest joy in showing these virtues. All good works will be loved and eagerly done. The third meaning of the Law, the joyful obedience to the will of God in mystical unity with Him, here has its place. The sanctified man has here become a "servant of righteousness" (Rom. vi. 18).

Thus the great saying is realized: "But we all, with unveiled face reflecting as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. iii. 18).

⁴ Grace does not take away nature but perfects it.

[Reprinted from *Laudate*, Vol. XXVIII, No. 88, July, 1919. With permission of the Lord Abbot of Nashdom.]



The Bolahun Bible

BY JOSEPH H. BESSOM, O.H.C.

THE Bolahun Bible is being printed in London. Why and what is the Bolahun Bible?

The first reason for the Bolahun Bible is that the Holy Cross Liberian Mission follows the minority theory of missionary preaching, as does the famous Universities' Mission to Central Africa, whose methods we seek to reproduce as far as is appropriate to our locality. This theory holds that as the Jews had two thousand years of religious experience that led up to the Messianic Ethical Monotheism of the later prophets and psalmists, the aborigine today should be given the same background before he is expected to understand and accept the Gospel.

In effect this means a two year course of weekly instructions from Adam to Antiochus. A hundred (later ninety) Old Testament passages were chosen for this preaching. These were satisfactorily handled as long as our evangelists were men of ripe training or prepared and delivered them under our eye. When the work extended we had to have something for young preachers that would enable them (1) to understand the passage, (2) to note and offset any sub-Christian situation or teaching, (3) to show the progress towards fuller faith and in preparation for Christ, and (4) to review previous instructions.

We knew of no publication that provided all of these features and the need was fairly pressing. So we had to do it ourselves and make a book suitable for our preachers and for that grade in the central school where the Old Testament was the subject matter of a course that met four times a week for thirty-six weeks.

First we felt that we had to put the Bible lessons into a simpler English that would go readily into the vernaculars. Father Kroll and Sister Monica Mary, C.H.N., shared this work. The Old Testament itself was the text but verses were omitted, or added from other locations to make better nar-

ratives. It was not only for the evangelists but also for the schoolboys that we wanted a modern diction. Coastal English, especially around an old Christian settlement like Freetown, is studded with archaisms caused by the reproduction of King James phraseology.

After this simplification of language a commentary was written for almost every story. The purpose of these is to emphasize the events of progressive revelation as they occur and to make it clear that unedifying incidents in the Old Covenant are not our models for today. This is very important in a country where so many influences are retrograde. It is dangerous for a Christian to have a purely New Testament knowledge of Christianity (learning at the same time that the whole Bible is the Word of God), then to learn about rascalities by Old Testament worthies. Unless he has learned to discriminate by a method like ours will he not think that he can copy the erroneous deeds of those holy but immature men?

By 1943 the Bolahun Bible existed as a few folders of typewritten sheets and these had to be multiplied for classroom and "pulpit" use.

In 1948 it was accepted for publication by the ancient Society for the Promotion of Christian Knowledge (trade name, The Sheldon Press) which entitled it *The Story of God's People* and made alterations to fit it for a wider market than Bolahun. We hope to see it in book form by the end of

Flash From Bolahun

"You would have died laughing at Father Parker last evening when two of the school boys came down the hill with the Coleman lamps for study hall, and he stepped aside thinking that a car was coming down the road. We all got a big kick out of that, even Fr. Parker."

1950. (The other big job the S.P.C.K. did for us was the printing of Father Parsell's Bandi gospels, during the air raids in 1940.)

Some Americans might like to read The Story of God's People to notice its reflection of missionary aims and problems. It would not be useful for boys and girls in a "civilized" country, for in West Africa we need to, and can, call shovels what they are.

ADAM'S WIFE

God gives man what he really needs: one wife.

Man and wife may not leave each other. God and arithmetic say:

One woman for one man.

And the Lord God planted a garden in Eden and there he put the man whom he had made. And the Lord God made every tree that is pleasant to see and good for food. He made them grow from the ground. In the middle of the garden he made the tree of life and also the tree of the knowledge of good and evil. The Lord God took the man and put him into the garden to dress it and keep it.

The Lord God commanded the man saying, "You may eat freely of every tree in the garden, but you shall not eat of the tree of the knowledge of good and evil, because the day you eat it, you shall die."

And the Lord said, "It is not good that the man should be alone. I will make a helper for him." And the Lord God made a great sleep fall upon Adam, and he slept. He took a rib from his side and closed over the place again. God made a woman of the rib he had taken from the man and brought her to the man. Adam said, "This is my own flesh and bone. She shall be called Woman because she was taken from man."

Therefore a man shall leave his father and his mother and shall stay with his wife and these two shall be one body. The man and his wife were both without clothes but they were not ashamed.

So God made woman to help man. Man was not complete until he had the woman. If woman was made of that part of man which is closest to his heart, we see that they belong together. As soon as a young man has finished his study or learned his trade and his job, he will do well to find his

helper. He will leave his old home and she will leave hers, and they will make a new home and a new family. Their relatives must not trouble them nor try to divide them, for by God's law they are like one body, and are no longer two.

When trouble comes, or they do not agree or hurt each other, then they must remember that each one is to the other as Adam and Eve, the only man or woman in the world which can be truly his own. They shall live one, until death.

When Adam woke that day and saw what God had made for him, the one thing he needed to make his life complete, his eyes saw a woman, Eve. He did not see two women, or many women, but one woman. God knew what he wanted and what he needed and God gave him what was right for him: one woman, only one.

One man and one woman and their children all living together make a family, a true family. And this true family life is behind every country or tribe that becomes great or stays strong. Many women, many troubles. So it has always been.

It is also true that the man who has more than one woman is troubling some other man who will not be able to have even one. This is so because more male babies are born than female. Some men will be killed in war hunting, so the result is that no man will have so many as two women, if they are fairly divided. This may not be so in our town, but if we could count all the towns we should find it to be true. So even the birth of children is a sign of this law of God. We can plainly understand this if we will think about it. No country or tribe can hope to do well if it goes against this truth. Happiness cannot come from a way of living that means cheating others of what God made them to have. All wise and good people must try to break down this evil custom of a man having more than one woman. God has shown us the right way.

1. How many wives did God give Adam?
2. By God's laws may a man leave his true wife?
3. Are more girls born than boys?
4. How is the poor man cheated of polygamy?

5. Why will we help God and our country by breaking down polygamy?

THE BOY JOSEPH

The jealous brothers sell Jacob's favorite son, Joseph.

Then Jacob lived in the land where his fathers had journeyed—in the land of Canaan. He loved Joseph more than his other children because he was born in his old age. He made him a coat of many colours. His brothers saw that Jacob loved Joseph more than all the others, and they hated him, and would not speak peacefully to him.

Joseph dreamed, and he told the dream to them, saying, "Listen, please, to my dream. We were tying sheaves in the field and, behold, my sheaf stood upright, and your sheaves came around and bowed down before my sheaf." And his brothers said, "Shall you indeed rule over us or be our chief?" And they hated him all the more because of his dream and his words.

He dreamed again, and told his brothers and his father, "The sun, moon, and eleven stars bowed down to me." His father reuked him and said to him, "What is this dream? Shall I and your mother and your brothers bow to the ground before you?" His brothers envied him, but his father kept him saying in his mind.

His brothers went to feed their father's flock. Jacob said to Joseph, "Are your brothers not feeding the flock? Come, and I will send you to them." He said, "I am ready." Jacob said to him, "Go now and see if your brothers are well, and also the flock, and come and tell me."

Joseph went after his brothers, and found them in Dothan. They saw him far away, and they said, "Behold, this dreamer is coming. Let us kill him and throw him into a pit and say, 'A wild animal has eaten him.' We shall see what his dreams will amount to." But Reuben said, "Shed no blood. Throw him into that pit in the field, but do not hurt him." (He intended to save him and give him back to his father.)

When Joseph came to his brothers they took from him the coat of many colours which he wore, and put him into a pit, but there was no water in it. They sat down to eat, and then they saw a group of Arabs



CATECHUMEN

who had come from Gilead. Their camels had loads of spices, balm, and myrrh, which they were carrying to Egypt. Judah said to his brothers, "What shall we gain by killing our brother? Come, let us sell him to these children of Ishmael. Let us not put our hands on him, for he is our own flesh." His brothers listened to him, and they pulled Joseph out of the pit and sold him for twenty half-crowns. The Arabs took him to Egypt.

Joseph's brothers took his coat, killed a he-goat, and dipped the coat in the blood. They carried it to Jacob and said, "We found this. Tell us if it belongs to your son or not." He recognized it and said, "It is my son's coat. A wild animal has eaten him. Truly Joseph is now torn in pieces." And Jacob tore his clothes and mourned for his son many days.

All his sons and daughters came to him to comfort him. But he could not be comforted and said, "I will go to the spirits still mourning for my son."

The boy Joseph was not wise to tell his dreams. Our ideas about our superiority should be kept to ourselves. But the grown

men, his brothers, should have had sense enough to keep from jealousy. Joseph's ten older brothers were certainly an evil lot of men! Let them show us that we must let no envy remain in our hearts.

1. What fine present did Jacob give to Joseph?
2. What was the time he rebuked him?
3. Which brother saved Joseph's life?
4. How much was a young slave worth in Canaan?
5. How can we keep ourselves from being jealous?

THE PASSOVER

The angel of the Lord passes over the Hebrew Homes, but kills the first born of the Egyptians, and later the Hebrews pass over the sea to freedom.

Moses called for the elders of Israel, and said to them, "Choose a lamb for each of your families; it shall be without any blemish, a male of the first year. Let each family kill their lamb in the evening. And you shall take a small broom and dip it in the blood and strike the top and the two sides of the door of your house; and no one shall go out of the door of his house until the morning. God's angel shall pass through to strike the Egyptians, and when he sees the blood on your doors, he shall pass over the door. And you shall remember this thing forever.

"And when you come to the land which God shall give you, then you shall keep this feast. And when your children say to you, 'What do you mean by this feast?' you

shall say, 'It is the sacrifice of God's Passover, because he passed over the houses of the children of Israel in Egypt, when he struck the Egyptians and freed our families.' " And the people bowed their heads and praised God.

The people went away, and did as Moses and Aaron told them. And it happened that at midnight God struck all the first-born in the land of Egypt, from the first-born of the King to the first-born of the man in prison, and all the first-born of the animals.

The King got up in the night, and all his servants and all the people; and there was a great cry in all the land because there was not a house in which there was not one dead. And the King called for Moses and Aaron and said, "Get up and go away from my people; go and serve your God." And when the King had let the people go, God led them into the wilderness, to the Red Sea.

And they told the King that the people had fled, and the heart of the King and his servants was turned against the people. Then they said, "Why have we done this, that we have let the people go free from serving us? So the King took all his soldiers and went after the people of Israel, and they came out from them by the sea shore.

When the people of Israel saw all the soldiers, they were afraid, and cried out to God. They said to Moses, "Did you lead us here to die because there were no graves



CATECHUMENS IN PALAVER HOUSE

Egypt? Why have you done this to us? Did we not say to you in Egypt, 'Let us alone so that we may serve the Egyptians?' It would have been better for us to serve the Egyptians than to die here."

And Moses said to the people, "Do not be afraid; stand still and see the salvation which God shall show you to-day. The Egyptians whom you see to-day you shall never see again. God shall fight for you." And God said to Moses, "Why do they cry to me?" Speak to the people, and tell them to go forward. But lift up your rod and stretch out your hand over the sea and divide it; and the people of Israel shall go on dry land and through the seas."

Moses stretched out his hand over the sea, and God made the water go back by a strong wind, and made the sea dry land and divided it. And the people of Israel went into the midst of the sea on dry land, and the water was like a wall on their right hand and on their left. And the Egyptians went after them into the midst of the sea. And God said to Moses, "Stretch out your hand over the sea so that the water may come

together upon the Egyptians." And Moses stretched out his hand over the sea, and the water came together and covered all the soldiers, so that not one of them was left.

So God saved the people of Israel out of the hands of the Egyptians. So the people saw the great work which God did, and they feared God and believed in him.

God saved his people by two great miracles. They were saved from slavery and death at almost the same time. Their holy feast, the Passover, helped them to remember this every year. Our Christian feast, the Holy Communion, reminds us to-day of how we are saved by our Lord from slavery to sin and from the result of sin—death of the soul.

1. What animal did the people of Israel use for the Passover Feast?
2. What trouble persuaded the King at last to let the people go?
3. What great danger did the people find after they reached the Red Sea?
4. Did the people have faith?
5. Of what Christian service does the Passover remind us?

"Lord, Hear My Prayer"

BY SHIRLEY CARTER HUGHSON, O.H.C.

The Second Sunday After the Epiphany

THE COLLECT

Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people and grant us thy peace all the days of our life; through Jesus Christ our Lord. Amen.

THIS is preeminently a prayer for peace, and so is rightly addressed to Him who dost govern all things in heaven and earth. In order that peace may be had, there must be a governing and restraining power. Our hearts are full of contending forces, good and evil, and there is no peace because there is in us no intelligent coordination. The first step toward true peace is to realize this weakness, then will our hearts turn to God who alone can calm the struggle within. But God will not force His peace upon us. Unless we are prepared

to use our freedom of will to bring ourselves into harmony with His will, peace will be far from us. Pray for the peace of God that there may be fulfilled in us His tender promise, "Peace I leave with you, my peace I give unto you."

Our prayer that God will mercifully grant us His peace, is an acknowledgment of our weakness. More and more should we seek to realize our weakness and misery, for our misery is the throne of His mercy. The first step towards peace is the recognition that we are helpless if left to ourselves, but endued with strength when we place our sole reliance on God. If our hearts are turned to Him in loving trust, He will calm the tumult within by expelling the evil and strengthening the good. "The Lord shall give strength unto his people; the Lord shall give his people the blessing of peace."

Realizing that of ourselves we can do

nothing, we cry, *grant us thy peace all the days of our life*. We ask for no spurious peace, no drugging of the soul with this world's narcotics, but for His peace. He Himself makes a strong distinction—"My peace I give unto you," and then He adds, "not as the world giveth give I unto you." Divert the mind from thoughts that disturb and agitate. Concentrate on thoughts that make for calm and stillness of heart and the peace of God will enter in and dwell there. "He maketh peace in thy borders, and filleth thee with the flour of wheat."

The world has ever longed for peace, but it has always made the mistake of seeking to produce peace out of its own purposes and plans, the balancing against each other of opposing forces. Such peace cannot endure. True peace can only come from Him who is "the author of peace." In almost every one of his epistles, Saint Paul calls down upon his spiritual children "grace and peace from God, our Father and from the

Lord Jesus Christ." "Grant peace in our time, O Lord."

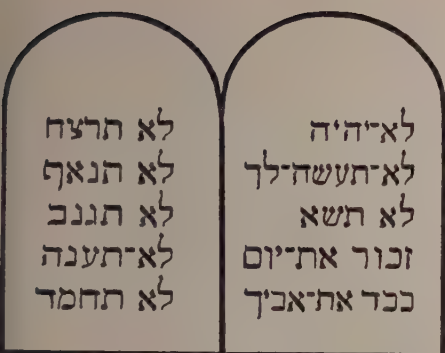
Peace is the fruit of the Spirit, the climax of the first triad of the fruit of the Holy Spirit in our hearts—"love, joy, peace." The fruit is not created by a fiat, but is the result of a spiritual process. The ground has to be cultivated, fertilized, mellowed by rain and sun, the tree has to be purged and pruned before good fruit is produced. So must the ground of the heart be broken up and cultivated by the Holy Spirit, fertilized by grace, and purged by penitence of the tares of sin. These processes will bring forth the fruit of peace through the Holy Ghost if we cooperate with Him by seeking to live a life of righteousness. Have I failed this day in prosecuting a course of righteousness? Have I in the power of the Spirit sought to do my particular thoughts and actions to do the righteous thing? Wherein have I permitted the unrighteous thought to find place in me, in violation of the peace of God? "For the righteous Lord loveth righteousness; his countenance will behold the thing that is just."

Saint Augustine tells us that "peace is the tranquillity of order." It arises from everything being in the right place, and working according to the law of its own being. The God brings about by His presence with us, but if it is to endure *all the days of our life*, we have to contribute to the maintenance of it, by humbly yielding our wills to Him daily in the little details of life. "Thy right hand given me the defence of thy salvation, thy right hand also shall hold me up, and thy loving correction shall make me great."

The life of holy peace is a life of steady cooperation with the moving of the Spirit within. Says the psalmist, "eschew evil and do good; seek peace and pursue it." In this counsel lies all the fulness of Christian life. The apostle puts it powerfully to his Roman converts, "abhor that which is evil, cleave to that which is good," and the culmination of the whole argument is that the Lord will "bring peace at the last." "The Lord shall give strength unto his people; the Lord shall give his people the blessing of peace."

..[This concludes the series]





THE TEN COMMANDMENTS

BY LOREN N. GAVITT

I Introduction

NO one today questions the fact that man is a creature who must live under physical law. Man lives in a world which operates under very definite laws and he holds his place in this world by means of a physical body which is governed by physical laws. We depend entirely upon this fact in our daily life. If, for instance, we could not always depend upon the operation of the so-called "law of gravity," life would be very difficult indeed. Suppose we could never be quite sure that falling objects would not go sidewise, or that, without warning, our bodies sometimes floated off in the air. Would this not complicate life considerably? But such things do not happen because life on this earth is governed by physical law which operates and our whole civilization is built upon the fact that man's life is governed by this physical law.

It is the work of the scientist to discover and interpret this physical law under which we are created. Physics, mathematics, chemistry, medicine—all work to find out the various principles of physical law and to show men how to use it for their welfare. As we learn how better to respond to physical law, we are happier and healthier. For this law operates whether we know its principles or not and, if we fail to fit our lives into this law, it can ruin us. Ignorance of the law of gravity does not save a man from disaster if he falls off a cliff. So scientists in various fields give up their lives to the discovery of the terms of the physical law and to the

teaching of how man must correspond to it in order that he may be well and happy.

This, however, is not the whole story in regard to human life. To be really happy and well, man must have more than physical things. Merely to be adequately fed, comfortably housed and free from physical disease is not enough for a satisfactory human life, for man is not merely a physical body. He is also a spiritual soul and lives in the realm of thinking, reasoning and deciding as well as of eating, sleeping and playing. What he thinks and reasons, and how he decides makes up the most important part of a man's life. And just as his body operates under physical law, so his soul operates under another kind of law called "moral." This moral law consists of principles which are every bit as definite as those of the physical law, and it operates just as surely as physical law operates. If a man thinks, reasons and decides from principles which are at variance with the moral law, he comes to disaster. This is true whether he has disregarded the moral law out of ignorance, carelessness or deliberate perversity. Human civilization today has come to disaster because it has ignored the moral law, and no man can be really happy and well inside until his life corresponds to this moral law under which he is created.

Think only that God ordains all, and where there is no love, put love, and you will find love.

—*St. John of the Cross*

One of the great purposes of religion is to teach men the principles of the moral law, and one of the reasons why God established his Church on earth was to reveal to men those laws under which human nature was created to operate. Because of the universal taint in our nature due to sin, it is difficult for us to correspond to this law and we often rebel against it, thinking of God as a demanding tyrant. The fact is, however, that God has revealed these laws only out of love for us. If he did not care whether we were well and happy or not, he would never have bothered to let us know about these laws under which we are cre-

ated. But God is always a loving Father. His one desire in regard to us is that we be healthy and happy in character. So he has revealed to us the principles of the moral law in order that we may develop into men and women whose hearts are strong and healthy. In other words, God has told us the terms of the moral law to save us from disaster. Are we really grateful to God for this mighty evidence of his love?

God's revelation of the moral law did not begin with the coming of our Lord. Rather, it was part of God's work of preparing to send the eternal Son into the life of this world. The Old Testament of the Bible is an account of this preparatory work. It is the story of how God chose a single nation and, over a period of many centuries, trained them in the truths men must learn before the Saviour could come. And one of the great climaxes of this story of preparation is the giving of the Ten Commandments to the Chosen People. The account of that climax is to be found in Exodus 19:16 to 20:18. Whether or not we are to take the details of this account literally, the fact still remains that, at a certain time in history, God was able to reveal to men the fundamental principles of the moral law. As they stand in the Bible, there is some question as to how the Commandments are to be numbered and there has always been considerable difference in this regard. As Anglicans we have our own tradition about this enshrined in our Book of Common Prayer. It is this numbering which we shall follow in these instructions.

A little study of the form of these Commandments will show that some of them (1, 6, 7, 8 and 9) are single, terse sentences, whereas the others are amplified either by reasons for keeping the Commandments or by other additional matter. Scholars are of the opinion that originally the Commandments were all in the single sentence form and that the various explanatory comments were added in later years. This opinion is reflected in the form of the Commandments in our latest revision of the Prayer Book.

A further examination of these laws will show us that they apply in two directions. The first four have to do with man's duty

to God, the other six with man's duty to other people. And when we turn to the New Testament account of our Lord's teaching we find that Christ reiterated the Commandments in this form: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets." (Notice how moderns have overturned our Lord's order and put duty to neighbour before duty to God.)

So today we still have the fundamental moral law, contained in the Ten Commandments, given new emphasis by Christ, taught and interpreted to us by the Church. The moral law is not like laws passed by some legislature to control the behaviour of a community. Such laws may be good or bad, they may be altered and abolished, and men are punished under them only if violations are found out. The moral law represented by the Ten Commandments is simply the law which governs men's moral life and creation itself. Questioning whether a commandment is good or bad would be like questioning whether the law of gravity is good or bad. There is no possibility of any of them being abolished or altered any more than there is a possibility of the laws under which man's digestive system operates being abolished or altered. Men may ignore the terms of the moral law just as they may ignore the terms of the physical law. But they do so at their own peril. Ignoring the moral law under which we are created to operate does not "break the law," it breaks us. The moral law always operates in man's individual life and in human society. Our welfare and happiness depend upon learning this law and living by it.

There are three brief points which must be made before we begin a detailed consideration of the Commandments themselves.

1. In their original form, the Commandments merely state the various general precepts of the moral law. If we are to live by the precepts, we must go behind the actual words themselves and see the moral principles involved. From the moment the T

Commandments were revealed, a development of understanding them began. The Old Testament prophets were men inspired by God to help men to see a meaning in the Commandments which was deeper than the words in which they were expressed. And one of the most important elements in our Lord's teaching was that of showing men how the Commandments involved far more than merely an outward conformity to their literal prohibitions. Thus, as Christians, we have at our disposal not only the original form of the Commandments, but the understanding of their meaning which has come out of the teaching of the prophets, of our Lord, and of the 2000-year life of the Church. When we consider any Commandment, we know its deeper meaning as the Chosen People in the wilderness did not.

2. Neglect or refusal to live by the moral law is sin and, as we have already seen, this sin works havoc in our characters and lives. It is not a matter of sin being punished by an offended God. Sin, like a physical disease, works itself out in ruin. Sin is the inevitable result of failure to live according to principles of the moral law—the inevitable result of “sinning.” When we have sinned, there is only one way to avoid inevitable ruin—the Cross of Christ. On Calvary, the Saviour worked out a remedy for sin, established a power which can remove sin from the life of a man and thus relieve him from its consequences. This remedy comes to us when we open our hearts to it by penitence, with its three steps; contrition (being sorry), confession (honest and open acknowledgement), and satisfaction (determination not to sin again). Unless we know exactly where our failure to live by God's moral law lies, and unless we open our hearts to the saving power of the Cross by penitence, our sin will inevitably work itself out in disaster.

3. Our human nature, by the terms of its creation, is dependent upon God for its right operation. Moreover, it is a nature weakened by the sin of our first parents. Thus it is not enough for us merely to know the principles of the moral law, for we cannot possibly live by it on our own strength. Therefore, God not only reveals the moral

law to us, but also provides the strength whereby we can fashion our lives by its principles. In Christ there is the power to save us from the result of our past sins and also power to live by true moral principles. So, through the Church, our Lord not only reveals and interprets the moral law to us, but adds to our weakness the power of his own perfect life. This power comes to us chiefly in the seven sacraments, available to us in the Church. So we need knowledge AND power. And our gracious Heavenly Father has supplied us with both in the Catholic Church.

The Catholic Laymen's Club of New York is presenting a fine symposium on the subject “Catholic Life in the Modern World.” Various aspects of this general subject will be taken up at monthly meetings to be held at churches in the city. The public is cordially invited to attend these meetings. Each program will start with Benediction of the Blessed Sacrament, followed by a light refreshment and then the address and discussion. The first meeting was held at the Church of the Resurrection on Monday, December 4, when the Reverend Grieg Taber, rector of the Church of Saint Mary the Virgin spoke on the subject: “The Family.” The rest of the series is listed below:

II. February 13, 1951 (Tuesday),
“The Community”

Meeting will be held at 8:00 P. M. at The Church of St. Mary the Virgin, 139 West 46th Street, New York City.

Speaker: The Rev. C. Kilmer Myers, Vicar, Grace Church, Jersey City.

III. March 6, 1951 (Tuesday),
“Industry.”

Meeting will be held at 8:00 P. M. at St. Ignatius' Church, 87th Street and West End Avenue, New York City.

Speaker: The Very Rev. Lawrence Rose, S.T.D., Dean, The General Theological Seminary.

In addition to these, there are tentative plans for meetings to be held in April and May. For details on this subject watch for further notices.

Book Reviews

LIVING THE CREED by *Carroll E. Simcox*. (New York: Morehouse-Gorham Co., 1950). pp. viii + 182. Cloth. \$2.75.

LIVING the Creed does not expound a clause, then say, "Now go out and do so and so." The social implications of the faith are not drawn out. The purpose of the book is deeper and more necessary. Our age is tempted to spread Christianity thin and wide. We would like very much to have an exposition of how to apply each phrase of the creed to our ailing generation. But such applications must come from the overflow of Faith, Hope and Charity in the Christians.

Our world influence would be irresistible if half of us were confident and dynamic in what the articles of the creed construct as our roomy house of life. While we go on doing the best we can in matters of politics and economics, our better part, our more generous work for society is to make ourselves at home in the creed.

Fr. Simcox helps the reader to see that this is not a set of intellectual statements that we can be satisfied to recite without a deep understanding of each article. Every phrase, assimilated by mind and soul, means another room furnished for richer living. "Build thee more stately mansions, O my soul" is right so far as it goes but a more practical housing problem is ours: the creed offers each one a fifteen room mansion which we must make our own by furnishing and occupying.

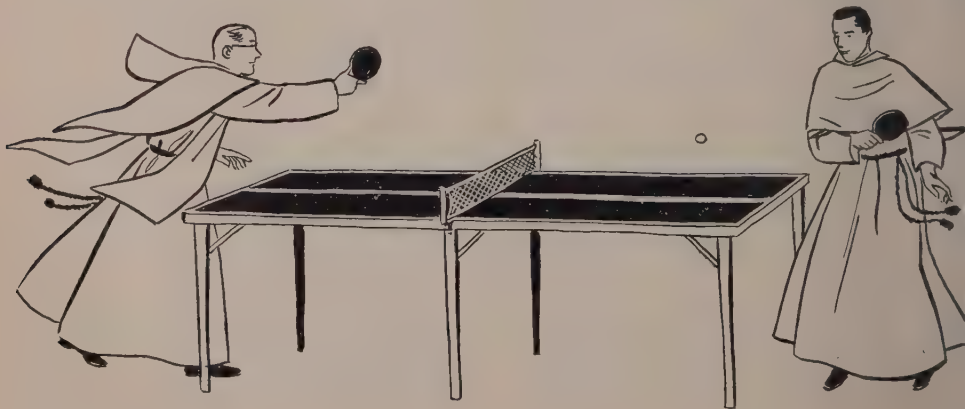
We furnish it by making each part of the creed the object of study and meditation until we have "earned" it. We live in it by reacting to the atmosphere of each portion. Thus do the different rooms of a good home impart sentiments which are effective in the consciousness of the dweller. This happens as what began as mere intellectual assertion develops (by grace) into spiritual Faith which is inevitably accompanied by Hope and Charity.

The man who has such a house will have something for the world, the true social gospel which flows and can only flow from the Faith, Hope and Charity he has been living with and in. The problem of how to get the world to accept the Christian plans for betterment will be easier. The person from the stately mansion will be listened to at town meeting. People who are living the creed will have a poise and glow that will be persuasive to our sick society. To become people like that is our first job. (Fr. Simcox shows us ways.) It is not our last job.

I am sorry that I have said so little about the book itself, but rather about its meaning to me. Perhaps the author will not be displeased.

Living the Creed will strengthen those already "in the house" and persuade those who already accept theism and want to look further. I do not see how it could offend a non-Churchman. Possibly I would chop it up into 500 word sections and use it for five minute sermons at low Mass.

In a second edition the book would be improved, I think, if a few points were



reconsidered: Pages 56, 57, teaching about the perpetual virginity of the Blessed Virgin, not quite to be equated with and set aside with teaching about immaculate conception; 79, do we "know" that every soul will have a chance to be saved, or do we trust so? 84, is death an evil or a blessing? Page 121, in connection with the splendid chapter on the Holy Ghost, the question is raised but not fully answered as to why our spiritual progress is sometimes so slow; 145 should one say that invocation of saints was forbidden by Article XXII, then go on to show some good things in its favor?

The citations at the start of each chapter are wonderfully apt and plentiful.

—J. H. B.

MOUNT CALVARY

Friends of the Western House will rejoice with us in several new gifts: Mrs. Robert Merrill of Los Angeles gave the wrought-iron cross over the main entrance. Mr. Robert Burroughs and two other generous friends gave the asphalt walks in the patio. We also thank the givers of many smaller contributions, which at last made it possible to grade out the fearful ruts in our "back yard" where the delivery trucks used to wallow and bounce to the peril of their axles. Now gravel is spread and rolled into a layer of hot oil—in honor, of course, of the oil in which our patron, St. John, was boiled! In the patio, Mr. Frank Post, of Santa Barbara, has decorated the beautiful shrine of our Lady with such art that a small visitor had to ask if the "draperies" were real. As we write, he is at work with infinite patience lettering on the rough wall of the north loggia the Magnificat antiphon for Holy Cross Day. The letters are Spanish Gothic and are being executed in six shades of blue. The wall now looks like a page from an ancient illuminated breviary. It is very beautiful and we take this occasion to thank Mr. Post.

Our fathers have been going to and fro on the earth and walking up and down in it with our usual gusto. Fr. Adams was chaplain to a camp project in the Diocese of Olympia, in which college students put on several of Laurence Housman's strik-

ing plays on the life of St. Francis. Fr. Baldwin gave courses in two summer conferences of the Diocese of California, and a retreat for the clergy of the Diocese of Dallas. When the rector of All Saints', Highland Park, was hurt in an accident, Fr. Adams took charge of his parish for an entire month. Brother George traveled east to represent us at the Chapter of the Order at West Park.

Now once more the autumn work is in full swing. Fr. Tiedemann has just flown back from a very responsive school of prayer in Petaluma. The Father Superior plans to spend three weeks with us and to give a retreat for priests. We look forward also to Bishop Bloy's visit for a conference with his deans, and to retreats for clergy from Los Angeles and San Joaquin. The work after Christmas bids fair to be a continuous performance. Please help us with your prayers.

To assist in our financial support of Mount Calvary, we have organized a "dollar a month club." Perhaps, friends not on our mailing list would like to join. The duties are simple: a dollar a month sent to Mount Calvary, Box 1296, Santa Barbara, California.

A PARABLE ABOUT MERIT

The Kingdom of Heaven is like unto a man who had three sons. In the morning he told them to mow the lawn, spend the remainder of the day in play and he would return in the evening. When he was gone they took his automobile and wrecked it. The first son feared his father's wrath and spent the day mowing his share of the lawn and doing other chores about the house. Perhaps, said he, I can someday repay my father for the damage and so avoid punishment. The second son saw that it was beyond his power to repay his father. Believing his father was good and merciful he spent the day playing and did no work whatsoever. The third son did the work he had been required to do and a good deal more besides then he went out to play saying, Dad will lick me when he gets home but he won't kill me.

Intercessions

Please join us in praying for:—

Father Superior conducting a retreat for the clergy of Bridgeport, Connecticut, at Holy Cross Monastery, January 29-30; preaching at St. Mary's Convent, Peekskill, New York, February 4; preaching at Trinity Church, Waterbury, Connecticut, February 9.

Father Kroll conducting a mission at St. Anne's Church, Annapolis, Maryland, January 28-February 4.

Father Packard conducting a mission at St. Thomas' Church, St. Catherine's, Ontario, Canada, January 28-February 4; giving a quiet day at St. Mary's-in-the-Field, Valhalla, New York, Ash Wednesday (February 7).

Father Hawkins conducting a quiet day

at St. Martin's Church, New York City, Ash Wednesday.

Father Gunn preaching a mission at Holy Trinity Church, Hillsdale, New Jersey, January 21-28.

Father Taylor conducting an acolytes' retreat at the House of the Redeemer, New York City, January 19-21; preaching at St. Paul's Church, Doylestown, Pennsylvania, January 25; conducting a retreat at the House of the Redeemer, January 26-28.

Father Stevens assisting Father Kroll with his mission at Annapolis, Maryland.

Notes

Father Superior preached and confirmed at the following churches in the Diocese of New York: Ascension, Staten Island; St. John the Divine, Mount Vernon; St. Luke, Tuckahoe; St. George's, Newburgh; Gra-

WEEK OF PRAYER FOR THE UNITY OF ALL CHRISTIANS

January 18-25

Daily Subjects of Prayer

(Father Couturier's scheme)

Jan.

- 18 The unity of all Christians; penitence for our divisions.
- 19 Sanctification of the Roman Catholics
- 20 Sanctification of the Orthodox
- 21 Sanctification of the Anglicans
- 22 Sanctification of the Protestants
- 23 Sanctification of the Jews
- 24 Sanctification of the Christian laity, in contact with the non-Christian world
- 25 The unity of all mankind in the love and the truth of Christ

Psalms for Use Each Day

Jan.

- | | |
|---------------|---------------|
| 18: psalm 102 | 22: psalm 122 |
| 19: psalm 132 | 23: psalm 22 |
| 20: psalm 74 | 24: psalm 24 |
| 21: psalm 80 | 25: psalm 72 |

Our Father Which Art in Heaven

O God, who art the one God and Father of all, whose blessed Son accepted death that he might gather together in one thy children that are scattered abroad: have mercy upon us thy children, and unite us all in him.

Hallowed Be Thy Name

Thou who only art the Lord, whose Name is the only Name; have mercy upon us who are called by the holy Name of thy Son, and unite us more and more in him.

Thy Kingdom Come

O King of righteousness and peace: gather us together more and more into the Kingdom of thy Son, and unite us both visibly and invisibly in him.

Thy Will Be Done, in Earth As in Heaven

Thou who hast revealed to us the mystery of thy will, that it is to reunite all things in Christ, both in heaven and on earth: make us, O Lord, to be conformed to thy holy will, and unite us all in him.

Give Us This Day Our Daily Bread

Thou who feedest us with the living

urch, White Plains; and Chapel of the vine Love, Montrose; conducted the pre-Christmas retreat at Holy Cross Monastery.

Father Kroll preached at St. Paul's Church, Riverside, Connecticut.

Father Packard conducted a quiet day for associates of the Order at Christ Church, Smyrna, New Jersey.

Father Harrison conducted a mission at Stephen's Church, Mount Carmel Pennsylvania; led a retreat for the Community Saint Mary at Kenosha, Wisconsin.

Father Hawkins conducted a retreat for the Sisters of Saint Margaret and associates at Trinity Church, New York City.

Father Parker preached on Christmas Eve at St. Nicholas' Church, Boston, England; and returned to the mother house.

Father Bessom gave a talk on the Liberian

Mission at St. Mary's Church, Cold Spring, New York.

Father Taylor gave a sermon and address at Zion Church, Wappingers Falls, New York; spoke at a Communion breakfast at St. Paul's Church, Riverside, Connecticut.

Father Stevens conducted a mission at St. Mark's Church, Springfield, Vermont.

Father Terry conducted a quiet day and preached at The Church of the Good Shepherd, Scranton, Pennsylvania.

Father Raymond Alan Gill took junior vows on the Feast of St. Katharine (November 25); assisted Father Stevens with his mission at Springfield, Vermont.

St. Andrew's Intercessions

Please join us in praying for:—

Father Spencer preaching missions at St. Mary's Church, Stuart, January 28-

Bread from heaven, grant that all we who partake of this Bread may know ourselves to be one body in him.

Forgive Us Our Trespases, As We forgive

Thou from whom our Saviour sought forgiveness for those who were nailing his body to the cross, forgive us for all that we have done to rend the unity of the Church which is thy body, and grant that in forgiving one another we may be more and more united in him.

Lead Us Not Into Temptation

Thou whose blessed Son was tempted that he might win for us the victory over our sin; give us now grace to live with thee in thy Church, amid all conflicts both outward and inward, and never to lose the unity which is in him.

But Deliver Us From Evil

from the enemy and the calumniator,
from envy and jealousy,
from injustice and unhappiness,
from heresy and schism,
from argument and disagreement,
from arrogant pride,
from over-confidence in our own un-

understanding

from giving and taking offence.

from all that can trouble thy Church and damage its unity in Christ,

O most merciful Father, deliver and preserve thy children for ever.

Come, Holy Ghost, fill the hearts of thy faithful people, and kindle in them the fire of thy love: who through diversity of tongues dost gather together thine elect into the unity of faith, alleluia, alleluia, alleluia.

V. Behold, O Lord, and visit this vine

R. Which thy right hand hath planted.

Let us pray

O God, who hast united the diversity of nations in the confession of thy Name: grant that all they who are regenerated in the font of baptism may agree in unity of faith and godliness of living.

Pour forth upon us, O Lord, the Spirit of thy love: that as thou hast filled us with one heavenly food, so of thy goodness thou wouldest make us to be of one heart and mind; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God world without end. Amen.

February 2, and St. Mary's, Daytona Beach, February 4-9, both in Florida.

Father Turkington preaching at the noon-day service at Christ Church, Raleigh, North Carolina, February 7-16.

Saint Andrew's Notes

Father Spencer preached missions in the following churches in Florida: Holy Trinity, West Palm Beach; Christ Church, Bradenton.

Santa Barbara Notes

Bishop Bloy of Los Angeles conducted a conference for the rural deans of his diocese at Mount Calvary Monastery, December 4-5.

Retreats were taken for priests at Mount Calvary Monastery, December 7-9; for the clergy from the Diocese of San Joaquin, December 11-15; for the Sisters of the Transfiguration, at Santa Rosa, December 15-16.

Santa Barbara Intercessions

Please join us in praying for:—

Schools of prayer at churches in the following places in California: Porterville, January 7-9; Bakersville, January 10-12; Visalia, January 14-16; Oakdale, January 17-19; Fresno, January 21-24; Placerville, January 28-30; Corte Madera, January 31-February 2; preaching at Stockton, January 20-30.



EDITOR'S CORNER

This issue brings to a close Father Hughson's last work: "Lord, Hear My Prayer." It is quite literally the last composition he undertook. He had been very depressed, but with the prospects of pub-

lishing new material, he brightened up and was in frequent and animated consultation with the managing editor about the series. It was to have been started with the first Sunday in Advent in the December issue of 1950, but the death of Father Hughson in November 1949 prompted us to start the series in January. In this way the sequence was broken into, but we wanted our readers to have the advantage of this treasure of spirituality as soon as possible.

The result has amply justified the effort, and we are happy to report that although much space was taken up with these articles to the exclusion of other material, people in general were grateful to us and we have had a considerable number of requests for the publication in book form. So anxious have some been to preserve these treasures that in one community the sisters have cut their hair out and mounted the articles in a scrapbook.

The series "Lord, Hear My Prayer" is a revision by Father Hughson of an earlier work of his called: "The Voice of My Prayer." One person who has closely followed his spiritual development has written that the revision shows tremendous gains in his spiritual insight. For this reason we are happy to announce that the series will be published in book form, but exactly when it is impossible to say. The difficulties of publication are great and there must needs be some editorial work done on "Lord, Hear My Prayer." Meanwhile we will be happy to hear from our readers on the subject of this project and trust that those who look for the work in book form will remember our difficulties. Before the publication of this work we intend to bring out a volume of Father Hughson's spiritual letters, a work which has been in progress for a year. This naturally takes priority.

* * *

The January issue of THE HOLY CROSS MAGAZINE brings you the new cover which is one of the features of the year 1951. This fine work was done by Brother Richard of the novitiate. He is also responsible for the new drawings of monastic life which have been appearing since January a year ago.

An Ordo of Worship and Intercession Jan. - Feb. 1951

- 6 Tuesday G Mass of Epiphany ii col 2) of St Mary 3) for the Church or Bishop—for *religious vocations*
- 7 St Anthony Ab Double W gl—for *the Seminarists Associate*
- 8 St Prisca VM Simple R gl col 2) of St Mary 3) for the Church or Bishop—for *the Order of Saint Helena*
- 9 Friday G Mass as on January 16—for *the Confraternity of the Love of God*
- 10 SS Fabian and Sebastian MM Double R gl—for *Saint Andrew's School*
- 1 Septuagesima Semidouble V col 2) St Agnes VM cr pref of Trinity—for *the unemployed*
- 2 St Vincent Deacon M Double R gl Tract instead of Alleluia in festal and votive Masses till Easter—for *servers and acolytes*
- 3 Tuesday V Mass of LXX col 2) of St Mary 3) for the Church or Bishop Gradual without Tract in ferial Masses till Lent—for *the Priests Associate*
- 4 St Timothy BM Double R gl—for *the Oblates of Mount Calvary*
- 5 Conversion of St Paul Double II Cl W gl cr pref of Apostles—for *the Society of the Sacred Mission*
- 6 St Polycarp BM Double R gl—for *persecuted Christians*
- 7 St John Chrysostom BCD Double W gl cr—for *the Orthodox Churches*
- 8 Sexagesima Semidouble V col 2) of St Mary 3) for the Church or Bishop cr pref of Trinity—for *parochial missions*
- 9 St Francis de Sales BCD Double W gl cr—for *our novitiate*
- 10 King Charles Martyr Simple R gl col 2) of St Mary 3) for the Church or Bishop—for *the Church of England*
- 1 Wednesday Mass of LX col 2) of St Mary 3) for the Church or Bishop—for *the Holy Cross Press*
- February 1 St Ignatius BM Double R gl col 2) St Brigid V—for *those in the armed services*
- 2 Purification of St Mary the Virgin Double II Cl Before Mass Blessing Distribution and Procession of Candles V at Mass W gl cr prop pref—for *the Community of Saint Mary*
- 3 Of St Mary Simple W gl col 2) St Blasius BM 3) of the Holy Spirit pref BVM (Veneration)—for *the peace of the world*
- 4 Quinquagesima Semidouble V col 2) of the Saints 3) *ad lib* cr pref of Trinity—for *Christian reunion*
- 5 St Agatha VM Double R gl—for *Christian family life*
- 6 St Titus BC Double W gl—for *the bishops of the Church*
- 7 Ash Wednesday V Before principal Mass blessing and distribution of Ashes at Mass col 2) of the Saints 3) for the living and departed pref of Lent until Passion Sunday unless otherwise directed—for *the spirit of penitence*
- 8 Thursday V Proper Mass col 2) of Lent 3) for the living and departed—for *the Confraternity of the Christian Life*
- 9 St Cyril of Alexandria BCD Double W gl col 2) feria 3) of Lent cr LG feria—for *Liberian Mission*
- 10 St Scholastica V Double W gl col 2) feria 3) of Lent LG feria—for *the Companions of the Order of the Holy Cross*
- 1 1st Sunday in Lent Semidouble V col 2) of Lent 3) for the living and departed cr—for *those to be ordained*
- 2 Monday V Proper Mass col 2) of Lent 3) for the living and departed—for *the faithful departed*
- 3 Tuesday V Mass as on February 12—for *Mount Calvary Monastery*
- 4 Ember Wednesday V col 2) St Valentine PM 3) of Lent—for *the increase of the ministry*
- 5 Thursday V Mass as on February 12—for *the bereaved*

NOTE: On the day indicated in italics ordinary requiem and (out of Lent) Votive Masses may be said On February 9 and 10 Mass may also be said of the feria V col 2) feast 3) of Lent

From the Business Manager ..

New Look

The Father Editor "warned" you, in the December issue, to watch for some changes in the format of the Magazine. Hope you like the new cover. We plan to use several different colors during the year.

Please Don't Change

Shortly after the December issue appeared we had a letter from one subscriber, "Please tell Fr. Dunn not to make any changes in *our* Magazine". Now we do appreciate this expression of corporate ownership because the Magazine really does belong to all of us, but we should dislike being bound by a "no change policy". Well, Fr. Gunn had already made the changes so we couldn't very well change back again. We venture to hope that the particular subscriber will like them after all.

Abbo Kuriakos

In the December issue we published an article, "The Orthodox Church of India", but we neglected to mention that the author is pastor of Sreeba Church, ("Sleebe" is the Syriac word for "Holy Cross"), Pathamuttam, Pallam, South India. Fr. Kuriakos and I have been corresponding for several years and it was a pleasure to share his interesting article with our readers.

Glad Tidings

Perhaps you read Fr. Mabry's very fine article in the Living Church of November 26th. The title is "Glad Tidings of Reconciliation" and it is a strong defence of catholic principles, and fills a real need in these days of notoriously loose thinking, and looser writing, on such subjects as the ministry, the sacraments, church unity, etc. We have reprinted this article in tract-form and call on you to help us distribute it. Single copy 7c; 25, or more copies 5c each. Please send cash with order.

Ye Are The Body

Father Spencer's latest book, with the subtitle "A People's History of the Church" has been very well received, and sales have been brisk. We are pleased and thankful. However, we did print 2,000 copies and we urge you to buy one, and to recommend it to your friends. Morehouse-Gorham Co. has kindly offered to list it in their next Catalog.

Congratulations To M-G

We enjoy very pleasant and happy relationships with Morehouse-Gorham. Personally, the ties are very close as at one time both Clifford and Linden were under my pastoral care. As were Edgar Dodge (Senior and Junior), and Harold Barlow. It gives me sincere pleasure, on behalf of Holy Cross Press, to congratulate these old friends on the opening of their Vestment Division. Ask them to send you a Catalog, 14 East 41st St., New York 17.

Good Medicine

Now while we do receive a number of "fan" letters, every now and again some one lets us have it straight, and without sugar. Listen to this: "I am ashamed to say that I do not eagerly await each issue and devour it from cover to cover as soon as received. I seldom read an issue all through and some of them do not even get opened. Now the horrid truth is out". Well, thank you, and especially for going on to make some really helpful suggestions as to the kind of Magazine you want. But, please open each copy and glance through it. We might just manage to act on some of those suggestions. In fact we are most certain about it.

How Are They?

Your New Year Resolutions, we mean. Why not make a brand new one right now? Yes, I resolve to send the Holy Cross Magazine to a friend today. Thank you.

Cordially yours,
FATHER DRAKE.